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## Comparative Religion Notes.

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THE PARLIAMENT OF RELIGIONS has greatly stimulated the interest of thinking people in the study of Comparative Religion. The Report of the Proceedings of the Parliament will be even more effective. But it is not so generally known as it ought to be that a Society of Comparative Religion had been established in the United States for some time, and had been doing effective work in this great department of study before the Parliament came into existence. This organization is called "The American Society of Comparative Religion," and was formed at the University of the City of New York, May 9, 1890, as an outgrowth of the course of lectures on Comparative Religion in the graduate department of that institution, given by Professor F. F. Ellinwood, D.D., Secretary of the Board of Foreign Missions of the Presbyterian Church, and Professor of Comparative Religion in the University of the City of New York. From a statement put forth by the society we take the following account of its purposes: "The design of the society is, primarily, to furnish to its members a helpful agency whereby the study, begun at the University, may be advantageously continued and expanded; and, secondarily, to awaken an interest in the subject among Christian thinkers who have hitherto given little attention to it, and to exhibit its character, scope and importance. The society also aims to secure such accurate information regarding the origin, development and character of the religions of the world, especially of those now existing, as may qualify its members to fairly estimate and effectively oppose the endeavors of the adversaries of Christianity to exalt the non-Christian systems to the disadvantage of Christian faith, and the disparagement of Christian enterprise. It is not too much to hope that the study to which the society is devoted may result, not merely in timely and competent contributions to current discussions of questions vital to the interests of Christ's kingdom, but also that it may be permanently influential through the useful additions which may be made to the literature of Comparative Religion."

The society holds meetings monthly, at which times addresses are made by distinguished scholars, or papers contributed by members of the society. The program of the meetings from September to December of the present year is as follows; April 25, "Mohammedanism as seen in America and Elsewhere," by Professor George Donaldson; October 30, "The Theistic Idea," by Rev. J. M. Meeker, Ph.D.; November 27, "Islâm," by Rev. Howard S. Bliss; December 18, "Unwritten Revelation," by Rev. John A. Davis. The society has already published some papers, and hopes to do more work in that line in the future.

An interesting feature of its plan contemplates the annual assigning to each member a definite field of work—a religion or group of religions—to which he shall specially devote himself, keeping track of new literature, discoveries, etc., and report thereon to the various meetings. It is added in the Society's statement that while the membership is composed largely of those who have pursued the graduate course in Comparative Religion at the New York University, it is not limited to such students. All persons who are in sympathy with the aims of the Society and are willing to unite with its members in its work, will receive a cordial welcome to membership." The President of the Society is Prof. F. F. Ellinwood, D.D. The Corresponding Secretary and Treasurer, Rev. C. R. Blauvelt, Ph.D. The fees of membership are but a dollar a year, and we heartily urge any who are interested, and there should be many such, to correspond with the Secretary, Dr. Blauvelt, whose address is Nyack, N. Y.

G. S. G.

THE authentic and authorized Report of the Parliament of Religions is the work in two volumes edited by Rev. Dr. John Henry Barrows, the chairman of the great gathering. The first volume has already come from the press and quite fulfils all expectations. It is a portly volume of nearly 800 pages, of compact but clear type, adorned with portraits of many of the distinguished speakers and views of many scenes notable in religious history or objects of religious use or reverence. It revises the ordinary idea of a subscription book—poor work and a high price—for it is beautifully printed and remarkably reasonable in price. The number of valuable papers read at the Parliament, reproduced here in full, the chronicle of the gathering day by day, the descriptions of memorable scenes occurring from time to time during the sessions, the preface by Dr. Barrows, and his noble and tender words of dedication to his wife—make this first volume a marvelously attractive and valuable book. The second volume, equally large or larger, we are informed, will be equally valuable. The papers will not all be given in full, but the most valuable parts will be preserved; many papers not read in the Parliament, and others read only at section-meetings, will appear in full or abridged form in the second volume. Some of these papers cannot be obtained elsewhere, such as those by Professor Orelli on Sacrifice, and by Canon Freemantle on the Union of Christendom. People interested in preserving the proceedings of the Parliament or wishing to study its deliverances more closely should by all means obtain these two volumes. We very heartily recommend them to our readers and urge all who are thus minded to write to the Parliament Publishing Company of Chicago for Dr. J. H. Barrows' authorized book and to take no other.

G. S. G.

THE literature, present and prospective, of Comparative Religion is something to alarm one who hopes to keep abreast of the investigations and movements of thought in this field. One of the most useful of books to the

general reader is a collection of lectures and essays entitled *Religious Systems of the World*, just appeared in its third edition from Swan Sonnenschein of London. Each religious sect or system is treated by an adherent of the same or a specialist on the subject. It has reached the great bulk of 824 pages, is a kind of encyclopedia of religions, but for an intelligent general student it is the best work available in English at present.

Saussaye's *Manual of the Science of Religion* is not completely translated as yet. We are promised in the International Series of Theological Handbooks a volume on Comparative Religion by Principal A. M. Fairbairn, which will be looked for with great expectations. Rev. Dr. Allen Menzies is announced as the author of a forthcoming manual on the same subject in another series of volumes. The series of books on the History of Religions under the editorship of Professor Jastrow, the prospectus of which appeared not long since, has already been referred to in this journal. Altogether it seems that the new science will not lack for competent and skillful expounders.